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THE

JUNE, 1918.

MODERN CHURCHMAN

A Magazine to maintain the cause of TRUTH,
FREEDOM, and COMPREHENSIVENESS in
the Church of England.

"By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance."—*Erasmus*.

"A State without the means of some change is without the means of its conservation."—*Edmund Burke*.

EDITOR: REV. H. D. A. MAJOR, B.D.

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- 1.—To maintain the right and duty of the Church to restate her belief from time to time as required by the progressive revelation of the Holy Spirit.
- 2.—To uphold the historic comprehensiveness and corporate life of the Church of England, and her Christian spirit of tolerance in all things non-essential.
- 3.—To give all support in their power to those who are honestly and loyally endeavouring to vindicate the truths of Christianity by the light of scholarship and research; and while paying due regard to continuity, to work for such changes in the formularies and practices of the Church of England as from time to time are made necessary by the needs and knowledge of the day.
- 4.—To assert the rights and duties of the laity as constituent members of the Body of Christ.
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The Modern Churchman, the monthly organ of the Churchmen's Union, is sent free to all full members of the Union, and to non-members at a charge of 5/- per annum (postage paid).

Editor:—Rev. H. D. A. MAJOR, B.D., Copgrove Rectory, Burton Leonard, Harrogate, to whom all literary contributions and books for review should be sent.

Business Manager:—Mrs. MAJOR, Copgrove Rectory, Burton Leonard, Harrogate, receives all subscriptions, advts., changes of address, &c., for the *Modern Churchman*.

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CHURCHMEN'S UNION.

THE LONDON GATHERING.

ANNUAL SERVICE AND MEETINGS,

Thursday, June 27th, 1918.

11-30 a.m.—**Holy Communion** in Christ Church, Westminster
(by kind permission of the Vicar). Preacher: The
Right Rev. the LORD BISHOP OF CARLISLE.

3 p.m.—The **Annual General Meeting of Members** in
Caxton Hall, Westminster. 5 p.m., **Tea.**

5-30 p.m.—**Public Meeting** in Caxton Hall.

Speakers and Subjects:

Dr. MACAN, Master of University College, Oxford.

The Liberty of Prophesying.

Rev. HAROLD ANSON, M.A.

Liberal Theology for the Working Man.

Rev. H. D. A. MAJOR, B.D.

The Interchange of Pulpits.

From Mr. MURRAY'S Autumn Announcements.

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IV. BAPTISM, CONFIRMATION AND THE EUCHARIST.

By the Rev. JOHN GAMBLE, B.D., Vicar of St. Mary's, Leigh Woods. (*In the press*).

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LIBERAL CHRISTIAN LEAGUE.

**PUBLIC MEETING at Sion College, Victoria Embankment, Tuesday,
June 25th, 1918, at 4 p.m.**

PROGRAMME.

4-30 p.m., President's Reception. 5 p.m., Tea, at small charge. 5-45 p.m., Short Devotional and Conference. Subject:—"Social Service," Recent Interdenominational Experiments and After-War Conditions, introduced by Rev. H. H. JOHNSON, B.A. 7 p.m., Rev. C. J. SHARP, M.A.—President's Address; Miss MAUDE ROYDEN—"What is the Church for?" 8 p.m., Presentation to Miss ALLEYNE. International and Interdenominational Greetings—LIEUT.-COL. BULLOCK (Canada), Rev. J. P. MACCARTHY, Ph.D. (U.S.A.), Rev. R. N. PYKE (Churchmen's Union).

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Collection during Meeting.

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Inspiration, the Religious Experience of Youth and Age, the Psychology of the Christian Motive. At Evensong addresses will be given on (among others) Clement of Alexandria, Thomas à Kempis, Pascal, Carlyle, treated as types of the religious life.

The following have already promised to read papers :—Dr. Caldecott, The Dean of Carlisle, Prof. A. A. Cock, Rev. Principal Dewick, Miss Dougall, Rev. C. W. Emmet, Miss A. Gardner, Prof. Gardner, Mrs. C. W. Graham, Prof. Granger, Prof. Jevons, Rev. C. Moxon, Rev. W. C. Roberts, Mr. K. Saunders, Rev. N. Talbot, Dr. F. R. Tennant, Rev. E. Milner White, Prof. Widgery.

Addresses in chapel will be given by Rev. A. Fawkes, Rev. H. Handley, Mr. A. H. Peppin, Mr. Nowell Smith, Dr. Tollinton, and others.

The Conference will be open to members of the Churchmen's Union, and to those who are in sympathy with its principles and objects.

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Fifth Conference of Modern Churchmen

CAMBRIDGE

August 6—12, 1918

Conference Committee—

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THE Conference this year will be held at Cambridge, where by the kindness of the authorities, Girton College has again been placed at the disposal of the Committee.

It has been found necessary to change the date of the Conference. It will begin on *Tuesday afternoon, Aug. 6th*, and will end on *Monday morning, Aug. 12th*.

Tickets (including board and lodgings) will be 45/- for the whole time, or 30/- for the first four days, if paid before July 30th, after which date the charge would be 5/- more. Tickets for persons finding their own accommodation, 10/-; for those engaged in tuition, 5/-. Day Tickets, 3/6, not including meals.

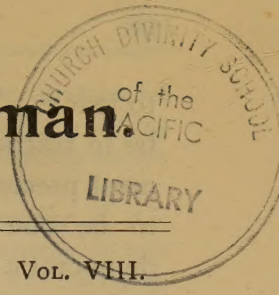
Ration Books.—Members are requested *without fail* to bring their *Ration Books with full coupons for the period*. These will be collected during dinner on the first evening.

Meals.—Breakfast, 8-30; Lunch, 1-15; Tea, 4-30; Dinner, 7-0. It is improbable that meals can be served to non-residents.

Arrangements for the conveyance of passengers and luggage from Cambridge will be advertised later.

The general subject will be *The Psychology of Religious Experience*, and the Conference will be opened by a presidential address on The Psychological Basis of Religion. The subjects chosen for the morning sessions are:—The Psychology of Sin, of Repentance and Forgiveness, of Conversion and Sainthood, the Practice of Devotion and its Psychological Value, the Psychology of Public Worship and Christian Fellowship. The subjects for the evening sessions are:—The Validity of the Argument from Religious Experience, the Psychology of

The Modern Churchman.



No. 3.

JUNE, 1918.

VOL. VIII.

SIGNS OF THE TIMES.

The Fate of an Episcopal Pacifist.

The entry of the United States into the war has produced difficulties for the Protestant Episcopal Church of America. Perhaps not the least of these has arisen in connection with Bishop Paul Jones, of Utah, who is an ardent pacifist, and has felt it to be his Christian duty to preach pacifism in the most uncompromising manner since America declared war on Germany. The Bishop, contrary to the teaching of the Anglican Communion, which pronounces that—"It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars" (*justa bella administrare*, Art. XXXVII.), declares that all war is unchristian.

The situation is full of difficulty. The ideal Christian community knows nothing of the possession of personal property, the special observance of sacred times, the formulation and enforcement of legal enactments, the waging of righteous wars in defence of justice and freedom. In the ideal Christian community no one calls aught his own; all time is sacred; no legislation or police are required, for each individual regulates his conduct by the guidance of the Holy Spirit; justice is never outraged, and freedom is never infringed; and so force is never required to protect the weak and deliver the enslaved. When, therefore, Bishop Paul Jones teaches that war conflicts with the ultimate Christian ideal, and that no Christian ought to rest content until war is abolished, he is only teaching what a Christian teacher ought

to teach. To forbid him to give such teaching would plainly be to restrict that liberty of prophesying, which is one of the most precious possessions of the Christian Church, and ought to be one of the most carefully guarded rights in any democratic community. The trouble begins when the Bishop insists on "a counsel of perfection" being literally obeyed under conditions which are suicidal, not to himself—each man must choose for himself there—but in the case of vast multitudes of oppressed and tortured human beings.

"Pacifism," remarks an American writer, "must be allowed the solemnity of its selfishness." It is this aspect of pacifism which has aroused intense popular feeling against the Bishop's action. Those who admire the bishop's moral courage, detest his lack of sympathetic imagination and moral resentment. They feel that he is "rejecting the testimony of the outraged conscience of the finest part of Christendom," and setting his own individual conscience against it in a crisis in human affairs when a mistake in moral and spiritual leadership is not merely tragic but criminal. It is as though a burly citizen, on being called on by the police to assist in the arrest of a gang of robbers, not only declined to do so, but strove to dissuade his fellow-citizens from assisting the police on the plea that as private property ought not to exist, robbers are social reformers rather than criminals. Such conduct would receive short shrift on such an occasion, although if the same man expatiated at a Socialist gathering on the truth of Proudhon's axiom, *La propriété c'est le vol*, no one would interfere with him.

American citizens do not wish to interfere with freedom of speech on the bishop's part, but at the same time they cannot permit the practical results which ensue from the bishop's use of his position to preach practical pacifism. This is the feeling of Bishop Paul Jones' fellow-bishops. Accordingly the House of Bishops, after much deliberation, accepted Bishop Paul Jones' resignation on April 10, in the terms of the following resolutions:—

"First, the House of Bishops declares its belief that the Government of the United States has obeyed the law of ultimate necessity in seeking to stop a war of deliberate aggression by the only means that are known to be effective to such an end.

"Second, the House of Bishops believes that any member of this house is entitled to the same freedom of opinion and speech as any other citizens of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Third, the House of Bishops is unwilling to accept the resignation of any Bishop in deference to an excited state of public opinion, and therefore declines to adopt the report of the special commission, or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20.

"With full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land, nevertheless, in view of Bishop Jones' impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

A Prophetic Creed.

There is light in the darkness for those who view the War on its moral and spiritual side. The mutual confidence and regard which is developing between the two great English-speaking powers after a century of unsympathetic criticism and misunderstanding is a product of the War which outweighs much physical suffering and material loss. This growing sympathy between the United States and the British Empire promises more for the future peace of the world and the freedom of mankind than anything that is likely to be formulated or even guaranteed by possible Leagues of Nations.

There is a stability about national character, whether English, American, French, or Prussian, as this War has demonstrated, which is not to be achieved by such artificial products as Hague Conferences and international social democratic societies. "A nation," as Edward Caird wrote, "seems to be at once a product of nature and of the human will," and national character would seem to take as long to change as it does to form. Emerson's essays on English

Traits (and what better worth reading to-day?) shew of what a constant kind the English character has been. And the reason why Emerson understood it so well, was, because in all essentials it was the character of that New England stock to which Emerson belonged, and which has formed the religious, moral and political ideals of the United States. It was Emerson who wrote: "The stability of England is the security of the modern world." But if England and America be combined how powerful a guarantee of security must this provide for humanity. Lovers of peace then will do well to build on the Anglo-American *entente* in preference to more pretentious and popular but less solid foundations. All who desire the future welfare of mankind will heartily endorse the sentiment voiced in one of the Archbishop of York's recent speeches:—

"Two great nations which God has so plainly joined together, let no man hereafter, on any pretext, attempt to put asunder."

The American patriot's faith stands revealed in the history of the United States, as does the English patriot's in the history of the British Empire, but there are advantages, at least for popular educational purposes, in formulating creeds to summarize and propagate the faith. The descendant of a former President of the United States has recently composed "The American's Creed," which has been approved by President Wilson, and is enthusiastically commended by the patriotic press. It runs as follows:—

"I believe in the United States of America as a Government of the people, by the people, for the people: whose just powers are derived from the consent of the governed: a democracy in a republic; a sovereign nation of many sovereign states; a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

Mutatis mutandis it might serve as the creed of the British Empire. The *Chronicle* (U.S.A.) for April, to which we are

indebted for it, remarks that: "It is in no sense a religious creed." That may be the case, but it is a moral creed, and would have delighted the hearts of Amos, Micah, Isaiah, and all the goodly fellowship of the prophets.

The Bishop of Ely and Canon Glazebrook.

The painstaking efforts of Liberal Churchmen to provide thoughtful and reverent teaching on modern lines for those of their fellow-Churchmen, who are unable to profit by conventional traditionalism, has aroused the apprehension and hostility of those whose zeal on behalf of a static orthodoxy is greater than their realisation of modern needs. It is a matter for regret that Dr. Chase, the scholarly bishop of Ely, should have felt bound to give public support to these opponents of a sane and reverent Liberalism by writing the following letter to the April number of the *Ely Diocesan Gazette* in reference to Canon Glazebrook's recent book which formed the first volume of the Modern Churchman's Library:—

"My dear Canon Glazebrook,—I feel that it is my duty as Bishop of the diocese formally to write to you and to tell you that I am unable to admit the 'claim' which, as I understand you, you put forward in your recently published book, *The Faith of a Modern Churchman* (page 78), that the two clauses of the Apostles' Creed—'Born of the Virgin Mary' and 'The third day He rose again from the dead'—can legitimately be 'interpreted symbolically.' That this position of mine, to which I have thus given expression, is not simply that of an individual bishop is clear from the following facts:—The Bishops of the whole Anglican Communion assembled at the Lambeth Conference of 1908 passed the following resolution:—

This Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the faith of the Church.

"Again, on April 30th, 1914, the Upper House of the Convocation of Canterbury passed a resolution in which they 'solemnly reaffirmed' the resolution of the Lambeth Conference just quoted.

"I am bound also to call attention to a later paragraph in your book (p. 79), in which you use these words: 'Similar questions arise about the corresponding clauses in the Nicene Creed. And there are others concerning the more elaborate Christology of the Creed, which involve

more issues than can be raised in these pages.' What further 'claim' may be covered by the last sentence I do not know.

"When I had read your book, of which you kindly sent me a copy on February 18th, I made up my mind that it would be my duty, however painful to me, publicly as Bishop to state my opinion about the claim which I understand you to make as to the interpretation of the clauses of the Apostles' Creed. It was very distasteful to me as a student publicly to challenge your conclusions, without at the same time publicly challenging the arguments by which you endeavour to justify your conclusions, including your statements and your exegesis of passages in the New Testament. I have, however, found it hitherto impossible, by reason of the pressure of necessary work, to give proper attention to this task; and I now realize that in the immediate future I shall be unable to devote sufficient time to it. Since continued silence on my part, in regard to the 'claim' advanced in your book as to the interpretation of the Apostles' Creed, is liable to be misunderstood by many, I have decided that my right course is, without further delay, to address to you this letter, and to make it public in the *Diocesan Gazette*.—I am, yours very sincerely, F. H. ELY."

Canon Glazebrook's reply to the Bishop, which we give below, was published in the *Times* of May 21, and presents the liberal case so far as it can claim the support of recent episcopal declarations, but it does not attempt the more cogent and important task of stating the historical and practical arguments in its favour. That undertaking must be reserved until the Bishop can find leisure to treat the matter from the standpoint of a student, as he has promised in a subsequent letter.

"My dear Lord Bishop,—I should be discourteous to you, and untrue to myself, if I did not openly reply to the open letter which you have addressed to me concerning my little book. In so doing I shall observe the same limits which you imposed upon yourself. There are, as you say, two roads by which you might advance to challenge my position—that of reason and that of authority; and you have chosen the way of authority as the simpler and more direct. It is, therefore, on that side only that I now come to meet you.

"But first I must serve as your guide, lest you should aim at a wrong objective. For by quoting a sentence without its context you have seriously misrepresented my position; and you would not have done so unless you had misunderstood it. The very next line to the sentence which you extract from page 78 is a footnote, which indicates that it is the resurrection of the flesh that modern Churchmen claim may without heresy be regarded as symbolical. On the same page reference is made to chapter III., where (pp. 27-29) belief in the resurrection of 'a spiritual body' is several times emphasized. Yet your letter has

naturally given some readers, who were not acquainted with the book, the false impression that I have denied the reality of our Lord's Resurrection.

"You quote two episcopal pronouncements, of 1908 and 1914, to which I will refer in turn. Before doing so, however, let me remind you that our Church does not regard even Bishops in council as infallible. The 21st Article says with respect to General Councils that 'they may err, and have erred, even in things pertaining unto God.' But, as I wrote in my book, 'Our own Church is for us the body of Christ;' and therefore the joint pronouncements of her leaders have a strong claim upon our obedience. As they cannot be obeyed until they are understood, loyalty requires me to examine the meaning of the declaration which, as you say, has been twice affirmed.

HISTORICITY OF THE CREEDS.

"I.—What did the Bishops of the Lambeth Conference mean by saying that 'the historical facts stated in the Creeds are an essential part of the faith of the Church?' The natural interpretation is this:—'Each clause which mentions an event as having taken place in historical time must be accepted by the faithful as a literal statement of the fact.' That was certainly the view taken by the Bishops in general and by nearly all Christian people for some fifteen hundred years. And yet it may be doubted whether that is what the Lambeth Conference meant to express. For the Bishop of Oxford, who represents the opinion of many Bishops, has written (*The Basis of Anglican Fellowship*, page 20):—

When I say 'He descended into hell,' and also when in a more general sense I say 'He ascended into heaven, and sitteth', &c., I confess to the use of metaphor in a historical statement, because the historical statement carries me outside the world of present possible experience, and symbolical language is the only language that I can use.

"In other words, these three clauses must be interpreted symbolically. As to one of them Bishop Westcott wrote long ago (*Revelation of the Risen Lord*, page 180):—

The physical elevation was a speaking parable, an eloquent symbol, but not the truth to which it pointed or the reality which it foreshadowed. The change which Christ revealed by the Ascension was not a change of place, but a change of state, not local but spiritual. Still, from the necessities of our human condition the spiritual change was represented sacramentally, so to speak, in an outward form.

"The Bishop of Oxford has expressed the same idea in language even more involved. If I may translate their meaning into plain English, it is this:—Our Lord could not, for astronomical reasons of which the disciples were ignorant, physically ascend into heaven. But, in order to give them a right conception of His change of state, He rose to a moderate height in the air, and then so veiled Himself behind a cloud

that they believed Him to have gone right up to the vault of the sky. You have yourself quoted and endorsed Bishop Westcott's words (*The Gospels in the Light of Historical Criticism*, page xxxi.), and elaborated his theory in a tract written for the National Mission (*The Ascension of the Lord Jesus*, pp. 14-15). Whether the theory be sound or not, by presenting it you have joined with its author in claiming that one of 'the historical facts stated in the Creeds' must be interpreted symbolically. You could not, indeed, do otherwise; for since the days of Copernicus no literal interpretation has been possible to men who realize what is involved in rejecting the old geocentric astronomy.

"Since three clauses of the Apostles' Creed are by many Bishops explained to be symbols of spiritual truth, not statements of historical fact, I am forbidden to understand the Lambeth declaration in its natural sense. How, then, is it to be understood? Only one way seems open. We must take 'the historical facts' to mean such of the statements as appear in the light of our present knowledge to be historical: and regard the other statements as symbolical. The declaration, thus qualified, is one to which we can all subscribe. But it proves to be a rule of lead which is not of much use for bringing us into line. For the question immediately arises, Are there only three clauses which may be interpreted symbolically? The Bishops, as a body, have given no answer. But the Bishop of Oxford has proposed a test by which the symbolical may be distinguished from the historical. The symbolical, he says, is all that 'carries me outside the world of present possible experience.'" If this test were accepted, the claim to interpret the Virgin Birth and the Resurrection of the flesh symbolically would be undeniable. But neither this test nor any other has been accepted by the Bishops in council, nor have they enumerated the clauses which must be taken in the literal sense. Since they have left it doubtful how far their principle of symbolical interpretation may be carried, their followers have in some measure to judge for themselves.

THE ACTION OF THE BISHOPS.

"II.—The Upper House of Convocation, in April, 1914, reaffirmed the Lambeth pronouncement. Their action cannot be understood without recalling the circumstances. The Bishop of Southwark had presented a memorial which was signed not only by its authors, the council of the Churchmen's Union, but also by some 40 clergymen of undoubted eminence—retired Bishops, Deans, professors, headmasters, and other scholars. It contained the following paragraph:—

While asserting without reserve our belief in the Incarnation and Resurrection of Our Lord Jesus Christ, we submit that a wide liberty of belief should be allowed with regard to the mode and attendant circumstances of both.

"The Bishops, in reply, after reaffirming the Lambeth declaration, concluded with these words:—

At the same time, recognizing that our generation is called to face new problems raised by historical criticism, we are

anxious not to lay unnecessary burdens upon conscience, nor unduly to limit freedom of thought and inquiry, whether among clergy or among laity. We desire, therefore, to lay stress on the need of considerateness in dealing with that which is tentative and provisional in the thought and work of earnest and reverent students.

"I need not presume to estimate the relaxation which is implied in those two sentences, for the Archbishop of Canterbury did so in concluding the debate. These are his words:—

I do not wish to be dogmatic about it, but I do not myself see anything in the actual wording of what is obviously the weightiest of the memorials that were presented to us, that to which the Bishop of Southwark yesterday called attention, which is necessarily inconsistent with what we are now declaring. Put the two documents, the Petition and our Resolution, side by side, dismissing all thought of who are the men who are supporting either of them, and I confess that I find nothing in the two that is radically or essentially inconsistent. They ask for reasonable liberty, and we propose that they shall have that liberty; but there are limits to that liberty, and we have tried in some measure to define it.

"Considering the ambiguous character of the Lambeth declaration, the definite claim made in the memorial, the qualified answer of Convocation and the reconciling comment of the Primate, I think it cannot fairly be urged that I have defied episcopal authority in writing the words to which you draw attention, and the two chapters (III. and VII.) upon which they depend for their meaning.

"I remain, yours very sincerely,

"M. G. GLAZEBROOK."

Another Petition to Convocation.

The following petition addressed to the Upper Houses of the Convocations of Canterbury and York is being sent to every parish in England and Wales for signature by the clergy and communicant laity:—

"The petition of the undersigned Clergy and Laity most humbly sheweth that grave disquiet, anxiety, and confusion of mind have been and are being caused to many of the faithful of the Province by the position maintained by divers Clergy of the Church of England, to wit:

"That divers Articles of the Creeds, and in particular those concerning the birth of our Blessed Lord Jesus Christ from a pure Virgin without any earthly father, and His bodily Resurrection, on the third day, are not revealed truths to be constantly held by all faithful Christians as matters of super-

natural Faith set forth in the written Word of God and as part of a Christian man's duty to God, but are only religious opinions, not binding upon any man, whatsoever his order in the Church, but such as may be abandoned without blame.'

"Wherefore the undersigned most humbly, and earnestly, pray your Grace and your Lordships to use such means, by Synodical Act or otherwise, as to your wisdom may seem best and most fitting, to make plain, to the Glory of God and the good of souls, that all the said Articles are part of the revealed truth taught by the whole Catholic Church of Christ, and as such to be held constantly by all faithful Christians."

The letter accompanying it is signed by Lords Hugh Cecil, Halifax, and Selborne, by Bishops Mitchinson and Ormsby, by Dean Darby, Archdeacon Cunningham, Dr. Darwell Stone, Dr. C. H. W. Johns, Dr. H. A. James, and several parochial clergymen. Amongst those who are stated to have approved the petition, we note the names of Dean Welldon, Archdeacon Hardwicke Spooner, and the Rev. E. A. Eardley Wilmot.

The letter in question states that the matter is of urgent importance; that the petition "is not promoted as in any sense a party measure;" and that it is hoped "that it may secure the approval of all who love our Lord Jesus Christ in sincerity and truth."

We fear that the assurance either of the need for urgency, or that the petition is a non-party production, will not carry conviction to those who know anything about the matter.

Our traditionalist fellow-Churchmen may claim that they are the whole Church of England, and that Liberal Churchmen are unworthy to be regarded as English Churchmen or to be classed among those who love our Lord Jesus Christ in sincerity and truth, but the petitioners will discover that that is a claim which an increasing number of Churchmen are unable to allow. A reasonable liberty in the interpretation of the clauses of the Creeds, especially where they deal with articles of secondary importance, cannot be either justly or wisely withdrawn from Churchmen, especially at the present time, and certainly rigid doctrinal uniformity cannot be achieved by the means which the petitioners suggest. Untrue teaching can only be met effectively, not by authoritative declarations or

disciplinary measures, but by teaching the truth. The passing of resolutions by Convocation, as we know from the past, is neither going to alter the course of modern thought, nor affect the results of modern methods of study. We should have thought that that was obvious to all who are not fanatics or obscurantists. We hope that the formenters of this movement and their sympathisers will circulate the petition in France, and note what percentage of the signatures of our chaplains and their flocks will be appended to it. Meanwhile, we certainly foresee one result of the petition, viz., the drawing together of Liberal Churchmen, whether Anglo-Catholic or Evangelical, in defence of that freedom which is needful to the comprehensiveness of the English communion. Whether men and women believe in the Virgin Birth and the physical Resurrection of our Lord's body are of little importance to-day in comparison with loving the Lord Jesus Christ in sincerity, and being earnest in the advance of God's kingdom on earth. These last are certainly "part of a Christian man's duty to God," but belief in the Virgin Birth and physical Resurrection which, we have good reason for thinking, were not even held by St. Paul, and do not seem to have been explicitly taught by him, we are unable to regard as having an equal claim on our loyalty and duty.

The Urgent Need for a Second Reformation.

Those who supposed that Dr. Henson cowed by clerical clamour would, after his consecration, collapse into that condition of taciturn timidity which marked the episcopal career of his predecessor, Dr. Hampden, will have many occasions on which to reflect, if not to repent of, their policy of persecution.

As Liberals we are glad to observe that Dr. Henson is no less fearlessly outspoken as bishop than as dean. On June 2, in a sermon preached in Westminster Abbey, he appealed for a reverent and courageous attempt on the part of the Church of England to reinterpret the old faith in the light of modern

knowledge. The substance of that plea is contained in the following extract from the *Times* of June 3:—

“Sincerity is the life of religion. Every approach to insincerity threatens the final forfeiture of faith. Such a situation is so far from being unknown in Christian history that we might almost say it is a familiar feature. For the equilibrium between the official statements and the actual belief of Christians is never exact, is always tending to become disturbed, and sometimes fails so grossly that a crisis is precipitated. The Reformation was only the greatest, and by no means the last, of a long series of similar crises. The Church of England accepted the Reformation, and effected a salutary revolution in its whole system, doctrinal as well as disciplinary. History has often since repeated itself. New knowledge has come to men, never with such startling rapidity and in so ample a measure as during the last century. Accordingly, we are in our turn confronted by a situation essentially similar to that which confronted our forefathers four centuries ago. We also lie under the necessity of reconsidering our religious system in the light of knowledge, not that of the past, but that of our own time. The genuine, and, indeed, unavoidable difficulties of candid, informed, and considering believers cannot be met by the brutally simple *non possumus* of authority.

“We are the members of a Reformed Church, and we are by that character pledged to meet the situation in a spirit of courage, of sympathy, of willingness to learn and (what is far more difficult and even more necessary) to unlearn. The past, which warns us against the futile timidity and practical folly of mere conservatism, assures us also of the wisdom of reverent and courageous effort to re-interpret the old faith in the light of the new knowledge, and to readjust traditional forms and modes of religion in the interest of sincerity. We, of the Church of England, cannot, without self-stultification, follow the example of the Church of Rome, and confront our modernists with the brutally simple alternative—Recant or Depart.

It is being argued in some quarters to-day that, though Modernism is permissible in a layman, it is not permissible in a clergyman. But if it be not permissible in a clergyman how are the Modernist laity to be retained in the Church?

Congregationalist Concessions.

In the days of Queen Elizabeth (1584) a Puritan Divine, the Rev. Dudley Fenner, wrote a book with the interesting title, “*A Counter-Poyson, a Treatise of the certaine form of Ecclesiasticall Government prescribed by the Word of God,*

and perpetuall for all Ages." But Principal Forsyth, the eminent Congregationalist minister, does not agree with his Elizabethan predecessor, and has had the courage to say so in a recent address on "Congregationalism and the Present Movement towards Christian Union." He asked:—

"Would Congregationalism ever have come into existence if it had not been for a double fallacy? First, the fallacy that the polity in the New Testament was sacrosanct; secondly, that that polity was independent Congregationalism."

Principal W. B. Selbie, another eminent Congregationalist minister, writes in an article contributed to the *Challenge* of May 17:—

"That it is now generally recognised that the Early Church did pass through a Congregational, as well as an Episcopal and Presbyterian phase."

These concessions, and they are very brave and great concessions when made by Congregationalist ministers, if met by the concession on the Anglican side that episcopal government is not the most primitive type of Church government, and that though it may be of the *bene esse* it is not of the *esse* of the Church, render it possible for Anglicans and Congregationalists to agree upon some system of Church government which shall meet the needs of both communions, and end the Elizabethan schism. That such a solution will be reached within the next few years, we have no doubt.

Bishop Gore and Two Fundamentals.

All Bishop Gore's public utterances are worthy of attention, although not all of late years have been able to win Liberal minds and touch Liberal hearts as in the period of his *Lux Mundi* essay. In the concluding words of a recent sermon preached in St. Margaret's, Westminster, and published in the *Church Times* of May 24, we hear once again the voice not of the ecclesiastical disciplinarian and dogmatist, but that of a great Liberal Churchman.

"The Spirit moveth as He listeth. He will manifest His power as He will and when He will. Great movements are not constructed, not

fashioned, by human hands; they do not move along the channels devised by human wits. In the greatness of our needs, in the surging amongst us of deep religious ideas, in the breaking down of established conventions, in the clamorous demand for something richer, better, and fuller to take their place, you have all the conditions on which the Spirit can act. What we need is that same sense of receptivity, that same urgent demand, that same confident faith which possessed the first disciples. 'Ye shall receive power, after that the Holy Ghost is come upon you.' Truly I believe there is at this moment no real necessity to solve all sorts of intricate ecclesiastical and theological questions, but the necessity to go back to the two primary convictions on which the Christian Church is built: that Jesus is Lord; and that 'Ye shall receive power, after that the Holy Ghost is come upon you.'"

If this be so, and we believe that it is so, cannot Bishop Gore found a Church policy on these two primary convictions, the moral and spiritual supremacy of Jesus Christ, and the absolute need for the presence and power of the Holy Spirit in the Christian Church and the Christian life, and count all else as secondary? If he would, the present disastrous conflict in the English Church between traditionalist and modernist would vanish.

Dead-heads, lay and clerical.

The *Canadian Churchman* has felt compelled to make a vigorous attack upon dead-heads. These are laymen who occupy prominent positions on Church Boards, to which they have been elected, possibly on account of their social status or financial qualifications, but are content to do little or nothing in the way of constructive work. They are bars to progress, and often exclude from similar positions eager and strenuous men who would accomplish the reforms which these dead-heads ignore or oppose.

It is easy to understand the reason for the attack; it is not so easy to prescribe the remedy for the evil. In the majority of cases the representative layman should be generally representative of lay feeling. If he be too progressive he loses touch with his constituency, and is apt to promote schemes which fail to receive support from the laity as a whole; if he

be "a man of straw," he will carry no weight in lay councils. The successive re-election of the same men to the same Boards, while it makes for continuity of policy, also makes for lack of initiative. Compulsory retirement annually of at least one-third of the members of a Board without the power of being re-elected for that year is possibly one of the least objectionable of remedies.

In England it is possible that we suffer even more from clerical dead-heads than from lay dead-heads. This is due to the way in which the same group of Diocesan clergy, the Bishop, suffragan-bishops, archdeacons, a group of canons and rural deans, are habitually placed on almost every Diocesan organization. Obviously they cannot do the work of each committee with initiative and energy, and they often exclude or weigh down those who would discharge their tasks with vigour and initiative. Here we believe the best remedy would be to make it a rule that no clergyman should be permitted to serve on more than three Diocesan Church Boards at one time.

A FRENCH ARCHBISHOP.¹

"*Un beau type, à la fois antique et moderne, d'évêque savant et saint.*" Thus the writer of a suggestive and sympathetic memoir describes the late venerable Archbishop of Albi. The death of this distinguished man should not pass unnoticed in this country, which he had visited, and in whose religious life he took a lively interest. Goodness knows no frontiers.

"The *Humble, Meek, Merciful, Just, Pious, and Devout* Souls are everywhere of one Religion; and when Death has taken off the *Mask*, they will know one another, tho' the divers *Liveries* they wear here makes them *Strangers*."

¹*Notice et Souvenirs. Eudoxe—Irénée Mignot. Archevêque d'Albi. par Louis de Laeger. Directeur au Grand Séminaire d'Albi. Albi. Imprimerie co-opérative du sud-ouest. 1918.*

As is often the case in the Latin countries, whose civilization is older than ours, his modest origin was not inconsistent with marked personal distinction. He possessed a certain "heredity of the *Ancien Régime*:" and a strain of Jansenism in his ancestry gave him a strength and seriousness which recalled the best days of the Gallican Church. At Saint-Sulpice (1862-5) he was the pupil of two eminent men who have left a lasting mark on the French clergy of to-day, MM. le Hir and Hogan: among his contemporaries were Cardinal Labouré, now Archbishop of Rennes; M. Vigouroux, "the Nestor of conservative exegesis;" the late Mgr. d' Hulst; and the Abbé Sicard. His love of Scripture dates from this period.

"The Epistles of St. Paul fascinated me; except that to the Romans, *que je ne comprenais guère.*"

Would such candour were more common!—and his student tastes became habits in the early years of his ministry, which were passed in the diocese of Soissons, then as now, the prey of a barbarous invader, and the centre of a cruel war.

In 1890, he was appointed to the see of Fréjus. Cannes was near; and his house became a place of resort for visitors of distinction.

Tantôt Gladstone, qui octogénaire vient à bicyclette; tantôt son compatriote, le vénérable pasteur Vernes, qu'enfant il a écouté furtivement à Bohdin et qui maintenant lui recommanda l'âme ou l'esprit de son fils; tantôt Hyacinthe Loyson égaré qui ne prend pas congé sans demander à genoux sa bénédiction.

In 1899 he was translated to Albi, where the record of his activity of eighteen years forms a chapter of the history of the Church of France. The time has not yet come when this chapter can be written. Only here and there a sidelight can be thrown upon it. What can be more illuminating than that given by the Archbishop himself—in the preface to his *Lettres sur les études ecclésiastiques*, published during the *tempora saevitiae* which followed the official Acts of the Holy See in relation to the Modernist controversy: *Le magistère doctrinal a fait son œuvre?*

He was a Frenchman and a patriot; the terms are synonymous. In his primary charge at Albi, he said;—

Je viens à vous comme évêque catholique, et aussi comme évêque français, chargé par le Père commun des fidèles de continuer l'œuvre séculaire de la Fille aînée de l'Eglise.

And, a bishop of the Concordat —*un évêque concordataire*— he regarded its abolition as a calamity: he was content to owe his office “at once to the designation of the civil power and to the institution of the spiritual; to be both a functionary of the Church and, in the highest sense of the word, a servant of the State.” When the history of the disastrous Pontificate of Pius X. comes to be written, it will reveal the martyrdom of the great and venerable Church of France, sacrificed at once to the *libido dominandi* of Rome, and to internal dissensions encouraged (for its own ends) by the Papacy. Cruel, in those evil days, was the position of a French bishop!

Il ne servirait à rien de le dissimuler; l'issue ne fut pas toujours conforme à ses prévisions ou à son esprit, or in his own words,—*Il en coûte parfois d'avoir raison et d'être en avance de quarante ou cinquante ans sur ses contemporains.*

He had a vein of what the author of this memoir felicitously describes as *plaisanterie biblique*. He would enlarge on the picturesque and miraculous touches in the sacred books: Hezekiah's plaster of figs; Habakkuk's anticipation of the art of aviation—*ce coquin d'Habacuc était capable de tout*, had been Voltaire's comment; Jonah's giant gourd that grew up in a night. He used these quaint stories as a touchstone of spirits; the response elicited shewed the student, or the humourist, or the simple soul. The latter he loved; though occasionally, if the colloquialism may be used of an Archbishop, he would “pull their leg.” “Père Un Tel,” he enquired of a religious—“if God took a rib from man to make woman, is not man left a rib short?” “So I have always believed till now, Monseigneur.” “Have you never, then, counted for yourself?” And when he asked the Abbé Chédaille how our first parents could acquire the knowledge of good and evil by eating a fruit, the good Abbé's invariable answer was, “*Monseigneur, ce sont là des questions auxquelles il ne faut pas penser.*”

His mind was attracted by the insoluble.

C'est l'honneur de l'esprit humain de chercher toujours, tout en sachant qu'il ne trouvera jamais ici-bas. Cet aphorisme est bien lui.

With Henri Poincaré, he would demonstrate that two and two cannot make *exactly* four, and that a straight line cannot be *exactly* the shortest way from one point to another. And he would quote Renan:—

“L'homme fait la vérité de ce qu'il croit, la beauté de ce qu'il aime, et la sainteté de ce qu'il adore.”

Il faisait à cette formule astucieuse plus d'une concession, says his biographer: *mais il protestait contre le pur subjectivisme.*

His faith was based on Reason, not on any of the figments, political, pragmatist, or emotional, which so often do duty for Reason.

“The order which prevails in the material universe indicated, for him, an orderer; the law of Nature pointed to a legislator. From this ground you could not move him: this was the fixed point in the oscillations of his subtile and flexible thought.”

This cosmic argument carried with it the spiritual world—which is embraced in, or rather embraces, the material. In apologetic, he relied on the testimony of the Church—*L'argument de l'Eglise*. Hence the weight, perhaps the excessive weight (it seems to his biographer), which he attached to the famous saying of St. Augustine: *Evangelio non crederem nisi me cogeret Ecclesiae docentis auctoritas*.

La foi de l'Eglise emporte tout le reste. Tout est terriblement ténébreux et obscur. Les réalités ne seront perçues que dans un autre monde. L'Eglise nous les présente sous le voile des symboles. Nous sommes sûrs que la vérité est là, surtout qu'elle n'est que là. Cela doit nous suffire. Nunc per speculum et in aenigmate. Tunc videbimus eum sicuti est.

Did he mean by the *Ecclesia Docens*, in this context, the Pope and the Roman Catholic hierarchy? It is difficult to think it: nor is it probable that the *consensus* of the various Christian bodies—which is a more inaccessible and a no less unsatisfying quantity—was in his mind. It is probable that the key to his position is to be found in the fact that, for him, it was not the Gnostic, but the Mystic, who was the type of

the perfect Christian. To be of this mind a man need not himself be a mystic.

Il se peut que le saint archevêque ne fût pas favorisé tous les jours des grâces de l'oraison : mais il avait la compréhension du mysticisme d'autrui. Ce n'était pas purement chez lui imagination sympathique ; il était capable d'une substitution d'âme. Qui passait au travers de son masque d'impassibilité et forçait l'entrée de son confiance y acquérait une sécurité souveraine.

In theology his natural rôle was that rather of conciliation than of militancy. Personally, his affinities were with P. Lagrange, and what is called the "School of Jerusalem." But no one was better read in the works of non-catholic writers.

Il connaissait leurs travaux, lisant les Anglais dans leur texte, et, tout en écartant leurs excès, il retenait leur apport, qu'il n'estimait pas médiocre.

The *mortificazione dell' intelletto*, which to Protestants is so incomprehensible a feature of modern Catholic piety, was foreign to him. It never occurred to him, a friend tells us, that the free exercise of the understanding was, or could be, incompatible with religion; and the impression left on a well-known Oxford Liberal who visited his Seminary at Albi was that its spirit and teaching were very much more enlightened than those of our Anglican Theological Colleges—which may well be the case.

The sophistries of theologians were as incomprehensible to him as their animosities; their strong colours repelled him; neither hatred nor mendacity were to his mind. He carried truthfulness almost to a scruple: in these difficult subjects the expression of thought, he held, must be shaded, imprecise, and floating; it is knowledge when a man knows when and where to doubt. And if he hesitated, when he was expected to condemn, it was because he saw the soul of goodness even in things evil—being of the mind of Antigone:

οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

How, in the evil days of Pius X., did he escape proscription? Well, he was cautious—and rightly. If it was a duty to remain in the ship, it was also a duty, where it was possible, to refrain from action calculated to provoke the tyrants of the hour to extremities: while, on the other hand, it was felt,

even at Rome, that the *retentissement* caused by the deprivation of an Archbishop would be great; and—this was an important point—he was untouched by any breath of scandal.

Nous avons fait tous les renseignements possibles ; mais, malheureusement, nous n'avons rien trouvé contre lui.

This ingenuous saying of the then Nuncio with regard to M. Loisy applied to the Archbishop. The production of facts was, no doubt, open; and piety is at once unscrupulous and inventive. But there are reputations which are proof against calumny, and on which “the fiery darts of the evil one” break in vain.

The position of a man of modern mind in the Roman Catholic Church—in particular, if he is a priest, or, still more, a bishop—is difficult: but to a Catholic, in a Catholic country, it may appear that the difficulties of secession are greater still. The memorandum drawn up by Prince Hohenlohe, after the Vatican Council,⁸ might have been written *mutatis mutandis* by a Modernist of our own day.

“I am of opinion that the *Concilium Vaticanum* of 1869-70 is in no wise Œcumenical; and that the time will come when the infallibility of the Pope proclaimed therein will be pronounced heresy. But, as the Bishops collectively, and almost all the clergy, have accepted the doctrine set forth, he who denies the doctrine must secede from the Catholic Church. I have no interest in the formation of a new sect: so far as I am concerned, I wish the Catholic Church to reform herself. This can, and will, be done only with the co-operation of her Bishops. This co-operation will not take place until the moment has come for the assembling of a really Œcumenical Council. Even if this is an empty hope, it in no wise alters my existing opinion. *In that case the Catholic Church is doomed to fall, and then other forms of religion will be constituted, which we need not now discuss.*”

These things are in the lap of the gods.

Quid sit futurum cras fuge querere.

And speculation with regard to them is, perhaps, best met by the practical wisdom of the philosopher. *Cela est bien dit, répondit Candide ; mais il faut cultiver notre jardin.*

ALFRED FAWKES.

⁸ *Memoirs*, vol. ii. p. 49.

THE STATE, THE CHURCH, AND MARRIAGE.

By the Rev. A. F. MITCHELL, M.A.,
Vicar of St. Augustine's, Sheffield.

John Selden, that sound and admirable defender of both Liberty and Law, says, half-humorously, in his *Table Talk*:—

“Of all actions of a man's life, marriage does least concern other people, yet of all actions of our life, 'tis most meddled with by other people.”

This is true enough, and the most formidable “meddlers” are State and Church. Some moderns are very impatient with the interference and are trying to make out that these aggregations of other people are impediments to the marriage of true minds. So before any sound judgment can be formed, either on the making or breaking of marriage, the question must be raised, why have State and Church laid their powerful hands on this primary social institution? When a lady, speaking for the working women of a great Yorkshire town, before the Royal Commission on Divorce, took the view that incompatibility of temper is a just ground for divorce, she was showing a dangerous ignorance of the object of the State in regulating marriage. Before a law is to be altered, one wants to know why there is a law at all.

There are not a few surprises to the student of the evolution of monogamous marriage. The institution, as a permanent and exclusive union, was firmly established before man came upon the scene. One enthusiastic naturalist declares that genuine monogamy can only be found amongst the birds. When we pass to the least civilised races of men, it appears quite early, and right through history has struggled with adverse forces, into its present position as the dominant and normal type. The facts tend to show that the mother and the family are the prime causes of this evolution. In fact, the scientific view is that “the history of human marriage is the history of

a relation in which women have been gradually triumphing over the passions, the prejudices, and the selfish interests of men." However we account for it, monogamy permanent and exclusive has arrived, is the dominant type, and has its own being, independent of State and Church. In countries where the law is least powerful, it holds its own. Even in Africa, polygamy is the exception. It is the exception among all Mahommedan people. In India more than 95 per cent. of Mahommedan men are at present husbands of one wife. Or to take an illustration from Christian society. The professor of Christian morals at Harvard states that:—

"Even if we accept the shocking statistics of divorce in America, it remains true that twelve to fifteen families maintain stability where one suffers disruption. A social disease, even though it be serious and infectious, should not be permitted to create a panic when ninety-two homes in every hundred are comparatively immune."

The same may, of course, be said of our own country. The roots of monogamous marriage are independent of and deeper than any law.

THE ATTITUDE OF THE STATE.

This being the fact, why is it that every nation which has attained any kind of cohesion and power to grow into a responsible State, has regulated marriage? For two reasons, in its own interest and in the interest of marriage and the family. "That marriage should only be lawful with one wife, that it should be for life, that it should be terminable by the infidelity of either husband or wife, are rules of right. Without such rules, the rights of married persons are not maintained. Those outward conditions of family life would not be secured, which are necessary to the development of a free morality." Or as the late chairman of the Divorce Committee says:—

"Whilst, therefore, the marriage union could be freely entered into by parties competent to agree, States have always considered that it could not be treated as an ordinary simple contract in which no one is concerned except the parties, and that it ought not to be put an end to at the simple will of the parties. States have considered that the children of a marriage are interested in the maintenance of the status of parents which is created by it, and that so also is the community."

There is no institution, not even property, which in its own interests the State must protect as the one in question. On the other side monogamy evolved in opposition to the passions, prejudices, and selfish interests of men, has claimed, and must always claim—the sexes being what they are,—a strong protection from the community. Legislation in regard to it, requires the greatest care, deliberation, absence of panic. The rights of children to a home where the conditions of life are stable cry aloud for protection; the rights of women, who have in the course of ages made marriage the splendid thing it is, demand equal support.

The *Church Times* said that the last Divorce Bill would abolish Christian marriage. That was a poor compliment to the intelligence of its readers. The law cannot abolish what the law did not create. Yet no one, who estimates the forces which endanger monogamy, would do anything to weaken the great protection which the State gives to that which Cicero called “the very seminary of the State itself.” The Home is the soul of the social organism, under any rational theory of society, and society must scrupulously guard the health of its own soul.

But one of the functions of the marriage law has been the granting of divorce. Every State and Church has had to admit divorce. The authorities in State and Church may loathe the necessity for divorce, they may feel that relatively it is an evil, but they cannot refuse it. The Dean of St. Paul’s said before the Commission:—

“The duty of the Christian State is to legislate with due regard for the imperfection of human nature, while at the same time recognising an imperative obligation to maintain the unique sanctity of marriage which Christ unquestionably intended to emphasize in the strongest manner.”

An eminent jurist writing of the English mentality, has lately pointed out that a puzzling characteristic of the Englishman is his deep respect for law combined with his fierce resentment of any exercise of authority which he considers to

be excessive. If we compare these statements—the one regarding the function of a Christian State, the other revealing the habit of the English mind, this conclusion ensues: a law proved by its working to be excessive, because it does not recognise the imperfection of human nature, requires revision. The matter then becomes one of careful inquiry into facts. For 300 years Parliament had left its marriage law to operate without inquiry. In 1909 it took the matter up with resolute seriousness. Few people who have been at the pains to acquaint themselves with the four Blue Books containing the evidence and report of the Royal Commission on Divorce can help being impressed with the way in which a modern Christian State undertook the difficult task. The constitution of the Commission itself, the patience of its members in elucidating facts from every side of our complex social life; the evident desire to arrive at the Scriptural and Christian standpoint; the pains taken, even to the printing in Greek of the various crucial passages in the New Testament; the mass of medical and legal evidence collected, the anxiety to hear representatives of the poor and unprotected, and not least, the experienced direction of the chairman (Lord Gorell) who had more acquaintance with matrimonial causes than any man in the country, give enormous weight to its conclusions. As is well known, the Majority Report, signed by all except three members, recommended Parliament to give relief for the following specific breaches of the marriage relationship:—(a) Adultery; (b) Desertion for three years; (c) Cruelty; (d) Incurable insanity after five years' confinement; (e) Habitual drunkenness found incurable after three years; (f) Imprisonment for life under commuted death sentence.

Now it is very difficult to resist the conclusion that Parliament cannot for long ignore these recommendations, certified as they are by such a weight of evidence. It may be doubted whether the Marriage Reform Union has done wisely in attempting to hasten the process by an appeal to war necessity.

It certainly was exceedingly injudicious in its first Bill, which was badly drafted. Another Bill is being prepared which will be presented at the earliest opportunity. It will enact that judicial separation should, after a reasonable inquiry, be convertible into divorce. How far this is the best way of carrying out the advice of the Commission, whether there are not more serious injustices in our marriage laws, *e.g.*, the facilities for divorce accessible to the rich but not to the poor, is a question beyond the scope of this article. The point which in my opinion needs most emphasis is that the Marriage Law of the State has been found wanting; that a number of innocent citizens have made out a case for relief; and that however unwilling its legislature may be to meddle with the question at all, it cannot avoid it altogether as representing a Christian community loving justice and doing mercy. But I agree entirely with a friend who is well acquainted in a professional capacity with the giving of judicial separations, when he says that divorce legislation should proceed very slowly and step by step. Certainly it should not be framed in a burst of war excitement, when social conditions are abnormal.

THE ATTITUDE OF THE CHURCH.

The second "meddler" with the institution of marriage, is the Church. Marriage, it is well to repeat, is antecedent to both Church and State; it has its roots in human nature, and is the inevitable outcome of the fact that in making humanity, God has made it male and female. The Church has been and is justified in laying a regulative hand upon the relationship, on similar grounds to those which justify the State. Once entered into it becomes more than a bond between individual souls. The Church also has always been keenly alive to the forces which tend to break the union. It can never cease to fight on the side of marriage against them. In this, Church and State, Churchman and citizen, are one. With all its defects, defects exaggerated by people who do not understand it, the Marriage

Service of the Church of England does ample justice to the responsible guardianship, which a Christian community must on any theory of social life, exercise towards an evolving but not stable institution. Just as marriage requires the steadying influence of the State, and the State requires the normal type of marriage for its own welfare, so the Church in its redemptive work requires monogamy and a sound home life, and the home needs the support of religious ideals. This may be accepted, but difficulty arises when people belonging to the Church demand divorce. It is held by many that, however intrinsically just the demand may be, the Church cannot listen to the plea of justice or mercy. The matter has been settled once for all by a divine decree. So strongly has this idea taken hold that one notices with deep shame that an "eminent divine," writing a very temperate pamphlet for the Divorce Law Reform Union, writes anonymously, and states that many clergy share his views, but if they spoke up would "immediately be black-listed, or, if unbeneficed, would forfeit all chance of preferment." If this be true, the right of freedom of utterance is severely limited in the case of the clergy.

It is a relief to turn to the pages of the Royal Commission and see how freely the whole matter of divorce and the New Testament attitude towards it, is there discussed by divines of every Church. They were there to give a truthful statement of Christian doctrine, and they gave it, just as they are morally bound to do in their own pulpit, or in the public press. What good to any Commission or any layman would the clergy of a Church be, if they were not free, or had not the courage to say exactly what in their judgment is true and needful?

It is a misfortune that this mind of the Church, expressed by its leading men, should be hidden in a Blue Book. It came to the surface temporarily; now it is permanently submerged. It would be useful if the Mothers' Union or the C.E.M.S. would publish for the instruction of its members a digest of the evidence. It shows that there are two interpretations of the

New Testament position, and that a loyal Churchman may adopt either. The Bishop of Oxford represents one view:—

“Experts were agreed that St. Mark’s account, which does not allow divorce for any cause whatever, is to be depended upon rather than St. Matthew’s. Then would your view be that by this set of references (to the Gospels) marriage is treated as entirely indissoluble? I should say, answered the Bishop, that that was the original mind of Christ.”

Later he says:—

“I think there are certain points on which everything depends on law—very few points. The Christian Church certainly for the first few centuries maintained the view that it was a communion of persons prepared to abide by very difficult precepts, and in particular it was a communion of persons prepared to abide in a society based on the principle of indissolubility. My opinion is that that is the only possible basis on which Christian society can repose. I do not say it is a possible law for any particular State, but it is a Christian law, which the Christian Church has to maintain.”

This view was not shared by a number of other equally competent witnesses. Dr. Denney, one of Scotland’s leading theologians, said:—

“It is a mistake to look for anything statutory in the words of Jesus. He never speaks of any law except the law of God, and if you say that by the law of Christ marriage is indissoluble, the only thing we can have in mind is this: the law of God is a moral law, and it can only be stated as a requirement that cannot be stated as a datum. What God requires of all married people is that they should live in the marriage relationship purely and permanently. The divine requirement is a requirement of indissolubleness. But just because it is a moral requirement it may not be fulfilled.”

The Archbishop of York asked Dr. Sanday this question:—

“‘May I take it that you think that even to Christians our Lord is only expressing a general idea, as He does when He speaks of turning the right cheek, and so forth?’

“*Dr. Sanday*: ‘I think the two cases are parallel.’

“*The Archbishop*: ‘You do or do not think?’

“*Dr. Sanday*: ‘I think they are parallel.’”

Dean Inge, questioned by the chairman:—

“‘Do you find from your exhaustive studies of Scripture that the State might act on Christian principles, and yet permit divorce being granted on the serious grounds you have mentioned (brutal cruelty, habitual drunkenness, conviction for felony, venereal disease)?’ ‘Yes, the State has a right to do that.’ ‘And still be acting in accordance with Christian principle?’ ‘Yes, I do think so.’”

Lastly, the chairman of the Commission (Lord Gorell), put the argument from the whole character and disposition of our Lord.

“When one realises what human nature is, of what horrible conduct human beings are capable under the influence of lust, anger, greed, and drink . . . and the frightful sufferings they can inflict on each other and upon children, and when Christians have in mind the intense pity, and superhuman sympathy with which Christ regarded the suffering, the poor, the needy, and His tender regard for little children, it seems impossible to credit that in teaching the doctrine of faithfulness in marriage, He was condemning those who suffer from the breach of it, to life-long misery and moral deterioration if not ruin, when their ideal is shattered by conduct He condemned, or by supervening circumstances which render life intolerable.”

It will be seen then from these extracts that it is admissible for a loyal Christian to dissent from the view that divorce is never to be granted by the State, nor countenanced by the Church. We are free to interpret the teaching of Christ, as a statement of principle, not as a statement of law. Bishop Creighton summed up the whole matter years ago in a letter published in his *Life*:—

“The marriage question is very difficult, and would require a volume. I am sorry for the attitude taken up by Luckock and some others. It is not founded on sound knowledge. Speaking generally, the question raises in its extremest form the problem of the actual application to life of the principles of the Gospel. We must remember—it cannot be remembered too much—that the Gospel consists of principles not of maxims. The only possible principle concerning marriage is that it is indissoluble. But all principles are set aside by sin; and our Lord recognised that as regards marriage. I must own, myself, to a strong indisposition to set the Church against the State on such a point as the interpretation of the latitude to be assigned to the permission of dissolution which Our Lord’s words imply. It has always been found difficult to adjust law and equity. But is the Church on this point to admit of no equity?”

“The mediæval system was a mass of fiction, or dispensations, or subterfuges. The question has always troubled the English Church. . . . We, as Christians, abhor divorce. But when a divorce has been judged necessary by the State, are we to refuse any liberty to the innocent and wronged person? It seems to me to be a matter for our discretion on equitable grounds in each case. I could not advise any of my clergy to refuse to solemnize a marriage of an innocent person who genuinely desired God’s blessing. I prefer to err on the side of charity.”

CAN PREACHING PREVAIL?

By the EDITOR.

"George Herbert used to say that 'Sermons are dangerous things;' and the same can said of Revivals," is a sentence taken from the recently published *Report of the Archbishops' Committee on the Evangelistic Work of the Church based on the experience of the National Mission*.¹

The Report finds that the message of the Church is largely unheeded owing to intellectual unrest, the general unsettlement of ideas, and the break-up of old habits and traditions.

The labouring classes are not disposed to listen to the clergy, as the clergy have tried to teach them to order themselves lowly and reverently to all their betters, and have been indifferent, if not actually hostile, to socialistic ideals.

The intellectual classes are repelled by the intensely conservative attitude and unreasoning dogmatism of much Church teaching.

Not a few persons who belong neither to the labouring nor to the intellectual classes are prejudiced against the Church's preaching by the lack of moral and spiritual witness in the lives of those who listen to it. The Christian spirit of fellowship, simplicity, and philanthropy, seems too often to be lacking; the Church-goers are quite as conventional and selfish as the non-Church-goers, although not, perhaps, so openly materialistic.

If the majority of English people are indifferent to the Church, it is because they have never been taught what the Christian Religion really is. They may have heard street-preachers and Sunday school teachers, but their words have failed to grip. Presumably so simple a remedy as reading the

¹ Published by the S.P.C.K., price 1/-, with a Foreword by the Primate, and an Introduction by the Bishop of Southwark.

Gospels for themselves, has never attracted them, or if it has attracted them, it has not brought them to Church.

What is needed? Obviously a more convincing, intelligible, and attractive presentation of the Christian Religion.

The Report seems to attach much importance to

“aggressive methods of carrying the Gospel to those who stand outside institutional religion, such as the organization and conduct of open-air services, processions, and demonstrations, and similar methods of evangelisation.” (p. 19).

We supposed that the National Mission had demonstrated the small value of this sort of thing. It is no more effective than singing “Onward, Christian soldiers.” Most people are heartily sick of it. It savours of advertisement. It seems to the average man to be lacking in sanity and sincerity. The following sentence from an article in a provincial newspaper, obviously written by a layman, expresses the prevalent lay judgment at once tolerant and contemptuous:—

“That our Church clergy are sincere and honest in these observances, according to the simplicity of their faith, few will deny, even if with such, a pardonable desire exists to advertise and popularise parochial work.”

Evangelistic preaching, pure and simple, has largely ceased to be effective because the themes upon which it relied carry no power of conviction to-day. Hell-fire, the blood theology, the scheme of salvation, the infallible Bible, extraordinary examples of divine judgments on sinners, can no more win the modern Englishman to a Christian life than baked apples can batter down granite walls. Yet England needs to be made more Christian. How is it to be accomplished? We would reply emphatically. First, it is not going to be done suddenly; and, secondly, it is not going to be done by revivalist methods. Revivalist methods seem to irritate, especially at such a time as this. We do not want words but deeds and silence.

“When the hurricane is passing
Who would write upon the sand?
When God's Word upon the tempest
Rides in wrath from land to land,
When the hurricane is passing
Speak no word but understand.”

All that the Report says, although in no sense novel, on the value of prayerfulness, regular parish visiting, care in training Sunday School teachers, the dissemination of good literature, the formation of study circles, the cultivation of friendly relations with Nonconformists, the abolition of clerical professionalism, the encouragement of retreats for the laity, is sound enough. But if the English people are to be evangelised it will be by Christian education. Much of it we know has of late years been hopelessly out-of-date and too individualist. Both by precept, and still more by example, the Church needs to emphasize that Christ's call to men is not a call to escape from hell by the acceptance of propositions, but a call to serve mankind, to be the light of the world and the salt of the earth. But to do this the Church will be well advised to discard the obsolete and grotesque in her teaching, and to lay the emphasis where Christ laid it. This is clearly brought out by the Appendix contributed by the Student Christian Movement. Their representatives write thus of the majority whom their movement influences:—

“They are for the most part, normal and healthy-minded young men and women who are living a decent life according to the ordinary standards of society around them, and what attracts them to Christ is not so much a sense of personal sin, as a presentation of Jesus Christ and His cause which leads them to form some conception of the the Kingdom of God, and generates in them the desire to see their own lives and the lives of those around them made like the life of Christ. To talk to students about their sins and about the need for repentance may, if well done, produce some results, but not many; but to talk to them about the Kingdom of God, about Christ, and what we may learn of God from Him, and what He desires to make men, of Christ as the Redeemer of society as well as of the individual—this fires the imagination and makes men desire to become His disciples.

“For the kind of presentation of Christ which has proved effective in our experience we would refer the Committee to *The Jesus of History*, by T. R. Glover.”

Besides Christian education, the other great force is Christian example. Street preachers and itinerant evangelists in comparison with Christian education and example are as a sounding brass or a tinkling cymbal. Christian example will

manifest itself not merely in the personal life and habits of Christians, but in a strenuous and combined effort to work through our political and social institutions for the good of the nation as a whole.

There are vast reserves of moral force and religious feeling latent in our nation, but they need to be organised for the good of the community. What chance has evangelistic street preaching against the influence of the gutter-press, the music-halls, the picture palaces, the public houses, the betting touts, and so on. The whole of the people of good will in every locality need to organise so as to provide healthy and attractive recreations, to suppress the flaunting of temptations in the faces of the young and foolish, to curb by legislation all attempts to make money by pandering to the baser instincts of our people. England is only going to be made truly Christian by Christian examples, strenuous, virile, attractive, Christ-like, and by bringing more and more the spirit of Christ, not the dogmas and disputes of the ecclesiastics, into our politics, our industrial difficulties, our social customs, our labour programmes, our journalism, and recreations. It is the influence of Christian practices, and the growing influence of Christian institutions delivered from antiquated machinery and timid officialism which is going to evangelise the nation. No doubt we need better preaching—truthful, thoughtful, winning. Great preachers can always secure audiences in a populated centre—a John the Baptist can even do it in a desert. But preaching of the revivalist type has had its day, and may be reverently laid on the shelf with incantations and exorcisms.

WOMEN IN THE CHURCH.

By Miss ALICE GARDNER, sometime Fellow and Lecturer of Newnham College, Cambridge.

Readers of the *Modern Churchman* must feel greatly indebted to Canon Glazebrook for his lucid and comprehensive examination of the problems connected with women's work in the Church, published in the April number. In some departments of the subject, however, his statements or conclusions may challenge criticism or call for amplification. I venture, therefore, to add a few remarks on two sections of the discussion to which I have, during many years, given considerable attention and thought, and on which I have had the opportunity of obtaining expert opinion of various kinds. These are the paragraphs devoted to *Teaching* and *Social Work*. The subject of teaching is naturally connected with another of his departments, that of the Ministry, which partly includes it. I would add that all women workers will feel grateful for the liberal and comprehensive manner in which Canon Glazebrook would recognize and establish a higher standard than has hitherto prevailed both of functions and of privileges for women, as members of the Church and of Church organizations.

I.—TEACHING.

Religious teaching, especially of young children, has generally been a good deal in the hands of women. This applies to the teaching of a purely domestic character, even more than to amateur-philanthropical and to school teaching. In order that the first of these three kinds of instruction may be done at all adequately, we need far more intelligence and sense of religious responsibility in mothers, nursery governesses, and others who have the training of the very young. I do not think that the evil effects of pernicious doctrine imbibed in childhood are sufficiently realised. By *pernicious* I understand the kind of crude, materialistic, often unconsciously blasphemous doctrine that I and my contemporaries suffered from books like *The Peep of Day* or some of Watts' hymns. Perhaps these books have now "gone out;" but few mothers know what to put in their place, and I believe that an increasing number avoid giving religious teaching to their children at all, and so leave scope to still less educated nurses,—unless the nurses are, as also, I believe, often happens, forbidden to speak to children on religious subjects. Thus children who do not go to school early, or who go to school where there is no religious teaching, grow up with the haziest of notions respecting the most important relations of life, and with no drawing forth and control of those feelings which, if sometimes absent from the child-mind, are often undoubtedly present. The remedy here is simple: a dissemination

of wholesome thought and feeling on religious subjects, with a modicum of knowledge such as *ought* to form part of the education of every boy or girl. If all Christian women had had fairly good teaching at school, and were in the habit of hearing religious subjects thoughtfully and devoutly handled in the pulpit, they would certainly be better fitted for one of the most serious duties of parenthood or guardianship.

But the more solid part of educational teaching must be done in the school. Canon Glazebrook seems to believe in the possibilities of Sunday schools. And certainly the attempts lately made at Sunday school reform are worthy of all sympathy and laudation. But apart from the fact that they are for the most part veiled in an atmosphere of amateurishness and well-intentioned ignorance, and associated with the somnolency of an after-dinner hour, both for teacher and taught, we have the fact that for the children of our upper and middle classes these schools are practically non-existent. Special services are sometimes attended by the children of the educated people, but not much effort is made in them towards systematic instruction.

When we come to the question of day schools—both elementary and secondary—I feel obliged to join issue with Canon Glazebrook on two points: (1) I do not think that in the present system the Church schools are the more important; and (2) I do not think that even in Church schools, any sufficient effort is made to secure teachers who have received any but the most meagre instruction in Scripture and in Christian morals. There is a painful atmosphere of nervousness lest parental feelings should be provoked, and a curious want of recognition, on the part of trainers and head teachers, of the absolute necessity of study and thought, on the part of those who offer what is not, after all, one of the *easiest* subjects in the curriculum. The crudity of religious notions in the minds of men and women who have passed through our elementary schools has become patent in the letters of those who minister to our men at the front, and to our women in factories. As a chaplain to the forces said to me a short time ago: "The large majority of our soldiers think that you cannot possibly belong to any Church unless you believe a great many absurd and impossible things." The result is, that the Churches lose them, and—what makes one feel more sad in this time of their supreme need—they lose the Churches. Canon Glazebrook does not, I think, differ from me here. But I wish to lay stress on the *necessity* for enlightened teaching to be given by *professional* teachers who have been through a reasonable though not specialist course of training. I may add that I have had a good deal of talk at different times on this subject with elementary teachers both in Church and in Provided Schools, and have been impressed by the readiness to learn which many of them have shown. But the amount of time and the general opportunities offered to them in qualifi-

cation for their task are utterly inadequate—in fact, considering the recognized importance of their subject, hypocritically and perversely slight.

The same may be said, *mutatis mutandis*, with regard to women teachers in our best schools for girls, day and boarding, municipal and private. There are practically no specialists to set a good standard, as is the case with all the other subjects taught. The result is not so desperate as it might be, because a large number of head-mistresses, all, I think, with whom I have had conversation on the subject, are deeply sensible of their own responsibilities and of the present unsatisfactory state of affairs. Consequently a good many keep the bulk of the Scripture teaching in their own hands. Yet the result of such an arrangement is not always satisfactory, as they are not specialists in Divinity, like a good many of the head-masters in our public schools for boys. On the other hand, they generally have culture and character, and so are able to teach themselves what they ought to have learned earlier, and to set their pupils on the right lines of study. Yet they sometimes complain bitterly that so few of their assistants can second their efforts. The cause is not to be sought in a general indifference to religion attributed to university women teachers, but in the necessity of specialization on the part of such as have to make for themselves an educational career. Women are not deterred from attendance at university lectures at Cambridge (nor, I should suppose, at Oxford) by ignorance of Latin and Greek. The standard of classical knowledge assumed in undergraduate students by the theological professors is not alarmingly high. But women students not specialising in theology are seldom able to give morning hours to attending lectures, however interesting, beyond such as are necessary for their academic work. Some few Cambridge women who are able to take a fourth year without a second tripos or part of a tripos, do occasionally make time for such extra lectures, and a good many have shown themselves eager and careful students of the Greek Testament. But until public opinion has come to regard the knowledge that such students may have acquired as really valuable from an educational point of view, we cannot hope for any but a low standard in a subject which should surely rank as a necessary branch of liberal education. As to special students of theology, they are few indeed. I have known several who would have liked to work for the theological tripos, but knew that it would lead to no career. A few women have lately taken the Diploma granted by the Archbishop of Canterbury. But I have found that head-teachers, even some very zealous for the cause of religious knowledge, would regard an ecclesiastical—as distinct from a purely academical—qualification as a drawback rather than an advantage to the ordinary school teacher. It was suggested in Canon Glazebrook's article that lectureships in Divinity might be founded in women's colleges. But in Cambridge, at least, there are quite excellent lectures open to women which

want of time and want of demand in their future occupation prevent them from attending.

The general upshot of these considerations seems to be that we want in the schools: (1) A few women who have given serious attention to Biblical and theological studies at the university; (2) a large number who have been taught at school, and attained by subsequent reading and experience, enough at least to enable them to teach efficiently, within certain limits and avoiding theological crudities; and (3) on the part of the public generally a more definite and reasonable conception as to the kind of knowledge which all young people of the present day ought to acquire before any "vocational studies" begin, and the elimination of the wretched party spirit which would far rather have it that "the hungry sheep look up and are not fed" than that they should be fed on any thing not produced within their own enclosure. This change in public opinion is, it seems to me, far the most important desideratum just now. Many persons talk about religious education, but how many really care about it?

II.—SOCIAL WORK.

On this subject, much that Canon Glazebrook says is wise and relevant. I have heard on many sides that ordinary Church work suffers from the "six lacks" he mentions: of knowledge, training, method, recognition, oversight, and pay. I think, however, that he hardly does justice to the opportunities given to all women, Church and non-Church, of remedying the first three of these deficiencies. Settlements, the objects of which are on the one hand the carrying out of social schemes of many kinds, and on the other the thorough training of students who desire to give their life to social service, are to be found in many of our big towns, and some kinds of examination outside the university honours courses—in economic science, laws as affecting local conditions, industrial history, &c., together with practical experience acquired under competent workers, especially in C.O.S. and similar agencies—are held not only by the universities which Canon Glazebrook mentions, Leeds and Birmingham, but by Oxford, London, the chief Scotch universities, Liverpool, and Bristol—in which last city the settlement is in the forefront of social study and enterprise. In some cases, women who desire to become deaconesses or to attach themselves to particular churches, share in the work, practical and theoretical, of those who are likely to come later under the head of State-employed agents, and to my mind it seems most undesirable that any hard-and-fast line should be drawn between the two. The projected college in London to which Canon Glazebrook refers, is intended, by its promoters, to meet the needs of both. I may add that anything like a *degree* is not contemplated at present, though

some kind of diploma, not awarded entirely by examination, may perhaps be offered to its students.

I have in these remarks, it may be said, only touched the fringes of the subject, since the departments to which I have confined myself are rather *auxiliary* to religious revival and progress among us than actually within its scope. But those who feel the force of the words: "I will pray with the spirit, and I will pray with the understanding also," ought to realize the mischief that is done when the two spheres are kept separate.

If it were not that I fear lest I should trespass too much on the space of our Journal, I should like to add something about the changing attitude of students, men and women, who identify themselves with the cause of Christianity, towards the reasonable study of their faith. In the early days of the Student Christian Movement, there seemed more of zeal than of discretion, and the element of *thought* was at a discount. The demand on the part of this Union for better instruction, and the generally increasing width of horizon shown by its prominent student-leaders can hardly be doubted. But this consideration, however important from the educated women's point of view, must be left for some future occasion.

GRADED SERVICES AND INSTRUCTION.*

Under this heading we meet with one of the greatest weaknesses, in fact, definite failures, of the present Prayer Book system.

Services of a different type to those found in the Prayer Book are not only desirable, but definitely required. Especially is this the case with regard to the Sunday Evensong. We have no hesitation in saying that a liturgical evensong makes little appeal to the great majority of our English people. A radical alteration of system and service, involving considerable sacrifice, is required to be made and borne by the Church if she would make good her pretensions to be in sympathy with the masses. A Mission Service in a Mission Church or hall will *not* meet the case. It is far too suggestive of workmen's trains and workmen's fares.

* An extract from a Report on Church Reform, by four Churchmen in the diocese of Southwark.

We feel that by far the greater number of parishes in England are called upon to sacrifice their own liturgical evensong, or, at least, the hour at which that service is usually held, and offer the parish church to their brethren who, at present, so rarely come near it, but who yet have a claim upon it which has far too long been ignored. Regular churchgoers have the use of the church building for early celebrations, for the mid-morning service, and in the afternoon for children's services. We do not, then, think it is asking too much of church people to forego their liturgical evensong, or to have it at such an hour as would leave the Church free in the evening for another type of service.

No real good can be effected without sacrifice, and we believe that if the large section of the community popularly described as the masses, could be made to feel that they were recognised and wanted as living members of God's family in Christ, and that the Parish Churches of England were open to them for services such as they could understand and appreciate, it would be a real step towards spiritualising the whole realm of our modern democratic life, and would tend to the solution of those many social problems with which we are confronted. We do not here offer any details of the kind of service (especially Sunday evening service) that we think is needed. It must, however, be essentially natural, homely, and as far as possible, consecutive with the actual life that is lived day in day out by the masses. Should any such step be taken as we are here suggesting, one important thing must be constantly borne in mind, namely, the vast difference that exists, psychologically and temperamentally, between those called the masses and the ordinary churchgoer. What the latter looks upon as a beautiful service is often nauseating and futile to the former. And nine-tenths of the ways and customs which are dear to the heart of many churchpeople, and by them are regarded as marks of reverence and devotion, are by the masses looked upon as so much starch, twaddle, and

artificiality. It is not a question of ignorance, but of outlook and temperament.

The kind of service which we believe would be acceptable, and, wisely conducted, might be turned to true spiritual account, approximates to, but by no means would slavishly follow, the type of service rendered by the Y.M.C.A., or that given by the organisers of the P.S.A. Some service of this nature, in which the people can freely join, the keynotes of which are simplicity and reality, must be the *first step*, and that, perhaps, for a number of years, in the lives of a large proportion of the vast host of those now alienated from any form of organised Christianity. Spiritual evolution cannot be hastened any more than material evolution, and it ill-becomes churchpeople to sneer at and despise forms of service which are adapted and necessary to the stage of growth which happens to obtain in multitudes of their fellows. What if these services give a wide berth to doctrine, as the well-matured Churchman understands and regards doctrine?

What if the people whom we would fain see in our Parish Churches never, or rarely, reach the point of sacramental communion?

Such shortcomings may be grievous in the eyes of exacting orthodoxy, but we believe the truth that the Church needs to learn here is that just as there are many mansions in the house of the Father, so in Christ's training school on earth there are many forms and classes wherein potential Christhood is evolved and developed through the diverse agencies of the Holy Spirit.

There is another aspect of this subject that demands attention, but we can do no more than notice it briefly here. We are concerned about the preaching and instructional system that obtains in the course of our ordinary ecclesiastical life. This system is quite inadequate, and, accordingly, fails to be effective except with a minority of the corporate body. The reason is not far to seek. No attempt is made by the

Church to provide graded instruction for its adult members. There is no scientific method of assortment, or psychological classification of our congregations.

They are treated as being all of one order, of one state of mind, of one intelligence. The thought of different stages of growth and of different levels of development receives, apparently, little or no consideration from the Church which authorises its ministers to preach to the flock of Christ. What happens is that, with greater or lesser degree of variation, the same ground is trodden, and the same lessons and doctrines are inculcated year in year out until the stereotyped ecclesiastical round becomes stale and wearisome. And all this, again with some degree of variation, is performed on an average mediocre level of dull uninspiring intelligence. It may be partly the fault of the preachers, but it is far more the fault of a very defective preaching system.

An intelligent youth at the age of seventeen drinks in with appreciation the teaching he receives at his Parish Church. We are of opinion that the reason why the same person at the age of twenty-seven is no more seen in Church is that while he has grown in mind, and thought, and apprehension of the truths of life, the Church (he knows by an occasional visit) is still speaking to him in precisely the same way as it did ten years before. The kernel of truth may be the same, must needs be, indeed, the same, but the stale unprogressive method of presentation now bores and repulses where in earlier years it was appreciated. We are by no means unaware of the difficulty of the subject, and we are not in a position to elaborate a detailed scheme through which graded instruction might be given. Our idea, however, quite briefly is this. The present Sunday sermon or sermons would continue, but would be of a very different order to those now usually preached.

We feel that if people are ever to gain first hand knowledge of the great truths of God, and Self, and Life, an appetite must be created for them.

There must be a real longing and desire which will be willing to sacrifice time and pleasure in order to gain these priceless things. Therefore, we think that the purport of the Sunday sermons should be so to present any given subject as to make the audience aware of its ignorance, produce a deep dissatisfaction, and provoke further enquiry,—in a word to create the appetite that *must* precede the acquirement of knowledge. Sunday would thus become a day not of rest, but of unrest, when people would be moved to dispel their ignorance by means of study meetings in the course of the week. Herein lies the central feature of at least one method of giving graded instruction.

Following upon the provocative Sunday sermon there would need to be instituted a series of weekly meetings. These might be called class meetings, study circles, or bear whatever designation was thought suitable. Such a scheme if taken up by the Church as a whole would involve a considerable amount of work, and a certain expense would be attached to it. Every endeavour would have to be made to prevent the "School" atmosphere creeping in, and no mechanical system of following out an imposed syllabus would be tolerable. A variety of meetings would be arranged to be held each week which would provide, so far as possible, for the varying strata of growth and development that happened to obtain in any given parish. Each parish would arrange its meetings in its own way, and follow its own subjects which would be largely chosen by class members themselves. The requisite number of gatherings would be arranged for each week, and members of the congregation would group themselves and attend the meetings, not according to age or sex, but simply by what attracted them, and what they considered would be most helpful. Thus it might happen that in the same gathering would be found men and women of the ages of sixty, forty-five, and thirty; the vision and progress of the spirit being absolutely unfettered by the revolutions of earth.

One other point only do we desire to mention. This system of graded instruction, were it adopted, must be undertaken and worked by the people themselves, and not devolve upon the shoulders of an already overburdened clergy. It would provide an ample exercise of the priesthood of the laity. A meeting where people freely questioned, criticised, and debated the subject as it proceeded, under a wise and suitable leader, would have a marked effect, and would tend in a comparatively short time to produce an earnest and enlightened Christianity which would be a real power, and have a considerable influence upon our common life.

J. A. CASTLE.

A MODERN COSMOLOGY.¹

The problem of creation has two aspects: that which is concerned with its *mode* (a scientific problem), and that which is concerned with its *cause* (a metaphysical problem). With both these Bishop Mercer deals. Already in the third page of this treatise, he sums up his attitude towards the former of them:—

“At the outset, I would declare my conviction that the evolution hypothesis . . . furnishes a master-key for understanding the How of the cosmic process.”

Treated with “sympathetic receptivity tempered by judicious criticism,” this key will open that door which the Persian poet found so impenetrable.

And what is Evolution? It is progressive movement:—

“The universe presented to our experience manifests itself as an onward process, in which there is no break, fresh start, or stoppage.”

We owe this conception of a moving universe to the insight of that colossal but energetic figure Heracleitus. The *data* supplied to him were few; he saw that there was movement, but he could plot out no curve that might seem to betoken any “divine event,” near or far. To-day we can go further than he, and say with one another:—

“The curve of life is ever upward—the electron, the atom, the crystal, the cell, the amoeba, the dog, the savage, Aristotle, St. Paul.”

And this quotation will reveal to the observant that it is not only the evolution of the biologists that Bishop Mercer has in mind. He is concerned not only with the evolution of the different forms of life, but with the evolution of the organic from the inorganic, even with the evolution of the elements themselves. The process is one in which there are no gaps. The

¹ *The Problem of Creation*, by the Right Rev. J. E. Mercer, D.D. 7/6 net, pp. xiii. + 325. S.P.C.K.

idea of atoms being a product of an evolutionary process; that they exist "by virtue of their being, out of a host of possible atoms, the fittest to survive," may be a new idea to some, but not to those who have kept abreast of recent developments in physical science. To allow that there is no "gap" between non-living and living matter may also seem to some a disastrous and premature admission; but to count on the preservation of a gap that biologists and chemists are so strenuously attempting to bridge, is a precarious policy for the religious apologist. In warfare it serves no useful purpose to defend a position that is being steadily outflanked. Protoplasm has not yet been manufactured, but the time will come.

Bishop Mercer, then, so far as the *mode* of creation is concerned, belongs to the radical school of evolutionists: he does not embrace that theory with the hesitation displayed by some of our more timorous apologists, who mix so much water with their ink.

To turn now to the metaphysical problem: the *Cause* (not the *How*) of creation.

"Out of nothing, there can come nothing" (*ex nihilo nihil fit*) is the principle with which Bishop Mercer begins. His axiom is that:—

"There is nothing in the range of our experience which has not a sufficient cause, a sufficient reason, in the self-existing nature and properties of ultimate Being."

In opposition to Roman Catholic theology, he denies the possibility of "creation out of nothing." And he goes further; he denies the religious utility, the pragmatic value, of that dogma; for *if creation is out of nothing, there is no way or arguing from the nature of the creature to that of the creator.*

"The universe is no longer a manifestation of God's own nature, but a Becoming from an inconceivable nothing."

In taking up this position, our author associates himself with the views of Origen, of Anselm, of Scotus Erigena.

Origen held that God's creative activity is continuous—a view practically in harmony with that idea for which Dr. Mercer pleads; that God's creation is as eternal as Himself. Anselm taught that before creation things existed eternally in God as Ideas. Scotus Erigena, with considerable explicitness says:—

"God's working is equally eternal with His Being; creation is involved in His essence; He necessarily manifests Himself in the world: He precedes it, not in time, but only in the idea as its cause."²

"Why," asks an author, "should we not accept the teaching of Anselm and Erigena?" Our reason demands, on the one hand, that Nothing shall mean Nothing; and science demands on the other hand that we shall trace back all that exists to what previously existed. *Ex nihilo* needlessly outrages common sense, trained reason, and scientific postulates. It is assuredly simpler and more natural to hold that the Creation is, in some mode of externalisation, the expression and embodiment of the will, the mind, the love of an eternal God" (p. 35).

² Reference given by Dr. Mercer: *De Divisione Naturae*, iii. 25.

Bishop Mercer's book is really an expression of that idea which is worked out with a wealth of scientific knowledge and metaphysical erudition. Had he cared to do so, he might have quoted modern metaphysicians to show that his theory of creation has to-day a higher weight of authority behind it than the cruder dogma which is sometimes called orthodox—generally by those whose knowledge of Christian doctrine has been acquired from abbreviated text books, or mid-Victorian commentaries upon Genesis.

"If creation means anything," writes Prof. James Ward, "it means something so far involved in the divine essence, that we are entitled to say, as Hegel was fond of saying, that 'without the world God is not God.'"⁸

God is, in short, as Spinoza taught, the ground of the world, the being whose nature is expressed in creation. Further than this we are unable, and we have no need, to go.

Though Bishop Mercer's scholarly and suggestive argument is far from having had full justice done to it in the foregoing remarks, we hope that these may prove sufficient to induce an attitude of expectant interest in our readers. They may perhaps peruse the book for themselves, if only to find matter for a Septuagesima sermon. Such are our hopes for the rank and file. But the book deserves to have an even wider influence, to be exposed to the perils of a greater notoriety. In all humility we commend it to Examining Chaplains, Archdeacons, and those who have an official responsibility for the intellectual equipment of Ordination candidates. These pages of Bishop Mercer's, while calling for some mental concentration in those who read them, would well repay study. They are full of a reasonable faith, their author is convinced that our religious difficulties are not without a solution, that a synthesis of our inco-ordinated knowledge can be found. A passage like the following speaks to the heart and to the hopes of our generation, as well as to its intelligence:—

"If we are to have a religion which can imply the varied phases, modes, and stages of Being, it would seem that it must satisfy three conditions. In the first place, it must not only not be inconsistent with our reason, it must itself be rational . . . in the sense that the rational elements in our experience find a natural place in it. In the second place, all the facts of experience (especially the facts revealed by science and history) must be in harmony with, and form integral parts of, its complete systematised exposition—so far as exposition is possible. And, thirdly, it must be genuinely universal; it must exclude ultimate dualisms and pluralisms; otherwise it cannot provide any principle of unity such as can satisfy the claims of science and metaphysics, or furnish a firm foundation for cosmic hope."

These are words not of a vacillating sophist, accommodating truth to prejudice, but of a prophet and teacher, who is not afraid to search the deep things of God, and to declare explicitly what he has found.

J. C. HARDWICK.

⁸ *Pluralism and Theism*, p. 233.

SOME BOOKS ON EARLY CHURCH HISTORY.

To one who enquires how he ought to undertake the study of the history of the early Christian Church we would reply:—"Read the New Testament; then read the Apostolic Fathers; then two at least of the early Christian Apologies, one Greek and one Latin; then several of the Acts of the Martyrs, especially the letter of the Churches of Lyons and Vienne; read at least two early Church Orders, the *Didache* and the Canons of Hippolytus; read several of the Apocryphal Gospels and other works of early Christian fiction, such as the *Acts of Paul and Thekla*, then a collection of early Christian hymns, prayers, epitaphs, creeds, and private letters, and lastly the *Ecclesiastical History of Eusebius*." That is the advice we should give to any educated young man who could give some time to the subject.

First-hand knowledge of texts, if possible, with good introductions and notes, is the best basis for an intelligent student. If, however, the person who wanted to study Church History had but little leisure, then we should have to advise him to read some brief summary or outline. Two little books seem to us to stand out as pre-eminently suitable for this purpose, viz. Dr. Vernon Bartlet's *Early Church History*¹ and Mr. Martin Pope's *Introduction to Early Church History*.² Each is under 165 pp. in length, and each is remarkable for its lucidity and compression. Those in doubt which to choose might well read both. Mr. Pope's book gives evidence of the use of the best modern writers, and contains an excellent bibliography. One of his most interesting chapters is on the influence of Christianity on its environment. That is the test of a vital Christianity. Perhaps the writer does not recognise sufficiently the influence of its environment on Christianity. That is a matter demanding deep research and sound judgment.

There are two other books dealing with the subject which any educated layman can read with profit and with that sense of pleasure which is experienced from feeling that one is walking in large and well-lighted places. These are Prof. Gardner's *Growth of Christianity* (1907) and T. R. Glover's *Conflict of Religions in the Early Roman Empire*, which had reached its third edition in 1909. Those who study Church History, not only come to realise the quality of the Christian Religion, but they have no misgivings as to its future. The Church of Christ, with all its defects and weaknesses, is seen to be not unworthy of its claim to be a Divine Society.

H.D.A.M.

TRACTS ON PUBLIC WORSHIP.³

Canon Sanday and the Rev. C. W. Emmet are bringing out a series of tracts. Their main purpose is to assist Church worshippers to make an intelligent use of the Psalms and Lectionary.

¹ R.T.S., 1897, now in its third edition.

² Macmillans, 1918. Price 4/6 net.

³ Tracts on Common Prayer, published by Oxford Univ. Press. No. 1 by Dr. Sanday and Rev. C. W. Emmet. Price 1/- net. No. 2 by Rev. C. W. Emmet, Dr. Burney, and Dr. Sanday. Price 1/6 net. *The Psalter Explained*, by Dr. Sanday, Rev. C. W. Emmet and Dr. Burney. 1/- net.

The first tract of the series, *Ideals of Common Prayer*, consists of two sermons on simplicity in religion by Dr. Sanday, and a paper on Mattins and Holy Communion by Mr. Emmet. The sermons have all that charm of style and delicacy of feeling which we have learnt to associate with Dr. Sanday's writings; while Mr. Emmet's contribution abounds in good sense.

The second tract also consists of three contributions. The first, by Mr. Emmet, being a plea for the revised use of the Psalter; the second, by Dr. C. F. Burney, on the Imprecatory Psalms; the third, by Dr. Sanday, on the language of vindictiveness in the Prayer Book, the Bible, and modern life.

Dr. Burney suggests that objection to the Imprecatory Psalms is often not so much due to the spirit of love in the heart of the objector as to his lack of moral indignation in the face of deliberate wickedness. Personal vindictiveness is forbidden to the Christian, but Dr. Burney urges that the Christian ought to desire that the Divine wrath should be executed against those, unless they repent and amend, who strike at the foundations of morality and civilisation. Psalms which express this feeling ought therefore to be retained. Dr. Sanday, for all his sweet reasonableness and wide sympathy, is equally clear on the need for moral resentment, and the action appropriate to the feeling. The German policy and methods have emphasized this need to-day. In connection with the series, although not strictly of it, there is issued by the same writers a small companion to the Prayer-Book Psalter. Its value would be much increased by the inclusion of the text of the Psalms.

H.D.A.M.

CHURCHMEN'S UNION NEWS.

The Council met at the Church House on Monday, 13th May, 1918.

The Report of the Council for the year ending May, 1918, was accepted as a whole after emendation, and was referred back to the Chairman and Secretary for final revision.

The draft of the Revision of Objects of the Churchmen's Union was again considered, and after some slight amendments, it was agreed to print Canon Glazebrook's explanatory letter and send it to the members with the leaflet, "What is the Churchmen's Union?"

On the motion of Mr. Major, seconded by Mr. Craig, it was agreed—

"That the Primate be requested at an early date to receive a deputation of Liberal Churchmen for the purpose of allowing them to lay before His Grace the urgency of legalising 'the interchange of pulpits,' subject to such restrictions as would avoid disorder or the giving of offence to congregations."

The President and Chairman were instructed to organise the deputation.

On the motion of Mr. Craig, seconded by Dr. Rosedale, it was agreed that a Committee, consisting of the Dean of Carlisle, Mr. Sharp, and Mr.

Channing, be appointed to draw up a report representative of Liberal Church opinion on the subject of Divorce.

Lay Section.—A meeting of the Lay Section of the Churchmen's Union will be held on Wednesday, June 26, at 8-30, at the Halcyon Club, 14, Cork Street, Burlington Gardens, W. The meeting will be open to all *lay* members of the Union.

London Branch.—A meeting of this branch was held on April 16, by kind invitation of Sir Laurence and Lady Jones, at 39, Harrington Gardens, when a paper was read by the Rev. A. Rowland Hedley, entitled "The Old Order Changeth." On May 14, the concluding meeting of the session was held at 1, Phillimore Gardens, by kind permission of Dr. and Mrs. Schofield. The subject for discussion was "Barriers between Broad-minded Churchmen and Nonconformists." The Rev. W. Hardy Harwood, who was to have introduced the subject, being prevented by sudden illness from doing so. Mr. F. C. Channing kindly filled his place at very short notice.

Hertfordshire Branch.—A meeting of this branch was held on Friday, May 24, at Harpenden, by invitation of the Rev. H. J. Trueman. The chairman of the branch, Canon Papillon, presided. Mr. Trueman read a thoughtful and suggestive paper on "The place we have to fill." This, he contended, was not the rôle of an aggressive party, in conflict with "High" or "Low" Church organizations, but rather that of an enlightening and modernising influence on Church life and thought in general; re-interpreting old symbols and emblems; re-asserting the claims of intellectual truth, and of Christian life and conduct, over those of mere tradition; and stirring the stagnant waters of conventional religion.

Mr. H. J. Walker, of St. Albans, was invited to act as Secretary to the branch, *vice* the Rev. F. N. Scott, of Watford, who has "joined up" for combatant service in the Artists' Rifles.

BOOKS FOR THE CAMBRIDGE CONFERENCE.

The following books have been suggested as suitable additions to the list issued in our May number:—

The Direction of Desire (suggestions for the application of psychology to everyday life), by Stanley M. Bligh (Henry Frowde).

Christian Experiences and Psychological Processes (with special reference to the Phenomenon of Auto-suggestion), by Ruth Rouse and H. Crichton Miller, M.D. (Student Christian Movement), price 2/6.

Practical Mysticism, by Miss Evelyn Underhill, (Dent & Son).

CORRESPONDENCE.

AN ILLIBERAL PROPOSAL.

SIR,

To the Editor of THE MODERN CHURCHMAN.

In reply to Mr. Emmet's courteous criticism may I say that my article entitled "Labour and the Church" did not purport to suggest a policy for Liberal Churchmen as such, but for the Labour Party. It was a plea for Establishment upon terms. The State, as it seems to me, has the right: (1) to say whether or not it desires a Church Establishment; and (2) to prescribe the terms upon which it will consent to such Establishment. If this be conceded, then it follows, I suggest, that the State may legitimately: (a) withdraw its consent, if it finds that the Church is, in Mr. Emmet's words, "basing its policy on a theory held only by a section of its members;" and (b) require as a condition of the renewal of its consent the abandonment of the policy arising out of the objectionable theory.

I can see no element of coercion here unless the Anglican Church has some right to establishment which is independent of the consent of the State. Such a right I cannot admit.

If the State should take the view that it would be in the best interests of the Nation that there should be a union of Protestant Christians within an Established Church, then I suggest that the State may exercise its rights in relation to establishment in such a way as to facilitate that result.

I agree with Mr. Emmet that the true policy for Liberal Churchmen as *Churchmen*, is to "meet the doctrine by argument." But I distinguish between their position and that of the State as such. As Mr. D. G. Ritchie says: "It is well to fight opinion with its own weapons; but stronger arms are sometimes needed."¹

If it be illiberal for a Liberal Churchman, *qua* citizen, to advocate a particular mode of legitimate State action with a view to facilitating a reconstruction of the National Church, then I can only plead as an excuse for the illiberality of the proposal, what perhaps I must call the impatience of a layman who believes that certain things which loom so large in the minds of the clergy as obstacles to re-union will, before the Judgment Seat of Christ, be dismissed as entirely irrelevant to the issue.

21, Blenheim Road, St. Albans,
29th May, 1918.

H. F. WALKER.

*.*The Editor regrets that limitations of space have prevented the publication of a number of letters.

¹ *Principles of State Interference*, p. 94.